The cohesion of the groups usually varies inversely with the size, but even in the largest there is often a strength of cooperation, social control, and community feeling unknown in the corresponding units of the modern West. For Occidental parallels one must go back to much earlier days and to such regions as the highlands of Scotland.

Of the three characters which usually make up a Chinese name, the one designating the family is written first, the second is frequently identical for all cousins of the same generation, and the third is peculiar to the individual. Sometimes the third character rather than the second is common to the same generation. Not infrequently the individual has only a second character in addition to his patronymic. Whatever the names, they are listed in the family records. It may be added that the Chinese generally bears a cognomen given him in infancy and a number of other designations, bestowed on him or assumed by him from time to time—in a manner often most confusing to the foreigner. Placing the family name first, rather than the "given name" as in the West, may indicate the manner in which in the old China the family was exalted—in contrast with the individualism of the Occident.

It must also be noted that a large number of terms have come into use corresponding to uncle, aunt, cousin, and the like, for the many degrees of relationship. These likewise are often most mystifying to the Westerner. For instance, different ones exist for relatives on the husband's and on the wife's side of the house—as, for a father's older brother, a father's younger brother, a mother's older brother, and a mother's younger brother.

The family has not been, nor is it now, of uniform

strength throughout China. Nor are the forms and the customs associated with it everywhere the same. In the North, for example, the "clan" is not, on the whole, so powerful as in the South. Then, too, even before contact with the Occident brought the startling changes of the past few years with their many variations from older *mores,* some other differences existed. However, while uniformity was not complete, customs and ideals tended to be the same the country over. The almost universal acceptance of Confucianism operated powerfully in this direction, for Confucian standards of family ethics and relationships were regarded as authoritative